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weakened, as in somnambulism, the opposite of each idea emerges, and thought drops to the stage of contrast or antithesis, and correlative ideas are no longer modified or co-ordinated as in the higher stages of normal life. A magnet even brings out in the somnambulist consciousness a complementary color.

L'anesthésie systématisée et la dissociation des phénomènes psychologiques.

PIERRE JANET. Rev. Philos., Mai, 1887.

After reporting an interesting series of experiments illustrating negative hallucination or systematized anaesthesia (where *e. g.* a subject in response to suggestions made in the hypnotic state is unable to see or do certain things on waking), such suggestibility is ascribed to a state of dissociation. Psychic phenomena may be conscious, but leave no trace in memory, because all ordinary associative traces are forgotten. When a subject is unable to see among a dozen cards in her lap all those marked with a cross, containing numbers which are a multiple of three, or certain persons, etc., as a result of hypnotic suggestion, it is not to be explained by assuming unconscious perception. The objects must in a sense be seen in order to be excluded, and it is an error to say that sensation is destroyed. Association springs up, moreover, between the objects thus tabooed from waking consciousness. What are the limits of this dissociation, how many aggregates of states may thus be formed, or better, what are the phenomena that are not thus subdivisible, cannot yet be told.

De la prétendue vieille somnambulique. DELBOEUF. Rev. Philos., Feb. and March, 1887.

Invited by M. Charcot to see some of his more remarkable patients, and allowed to freely test them, M. Delboeuf reached the conclusion that the phenomena, though surprising, were not a tissue of mysteries, but that the mental faculties of subjects in the somnambulist state of sleep, on waking are depressed to the same degree as in normal sleep, and points out many analogies to states he had described in his well known work on sleep and dreams. The sleep walker is monotonous and plays only the tune he is wound up for, or hatches only the egg deposited in his brain by the suggester. Beaunis even says the subject proceeds to the prescribed end with the fatality of a falling stone, but thinks he is free. But yet if the act commanded is a little strange, while it is done all the same, the subject seeks reasons for doing it, and there are sometimes even traces of resistance, and the subject may even feel himself condemned, forced to an act. Beaunis concludes from hypnotic tests that the subjective conviction of freedom in these subjects does, and therefore in us may comport with perfect automatism. But, says Delboeuf, if we are not free we know nothing of the alternative between freedom and necessity. Rather the hypnotizer is free and responsible, and the subject who acts on his suggestion is not.

Das Wesen des Spiritismus vom physikalischen und physiologischen Standpunkte. DR. HERMANN SPIEGEL. Leipsic, 1888, 70 pp.

The "sympathetic system" is the organ of the "Gemüth." A "spiritist" is one who can excite his sensibility "reflexly from the centre," while common men can do so only from the periphery. He can excite his intellect at will, but not his "Gemüth," and "separates his sen-

sibility from his motility," whence his apparent clairvoyance, which increases as the functions of motion and will decline. This is about the same as occurs in sleep. Thus the spiritist is "an artist of the first rank who plays the role of either an amateur or of a sleeper." The pamphlet has no scientific value or method, but has the mild merit of attempting to turn attention from the realities and so-called facts of spiritualism, to seek the key to it all in the psychophysiological processes of the "medium."

Le spiritisme. Dr. PAUL GIBIER. Paris, 1887, 398 pp.

This is a historical, critical and experimental study of "occidental fakirism," contains twenty-four cuts and a bibliography, and is devoted more to "experimental spiritualism" than to hypnotism. The author describes the researches of Crooks and Zoellner, raps, spontaneous writing, transportation of bodies without contact, in a way surely hardly worthy a professional naturalist, and concludes with an appeal for a society for investigating "this branch of physiological psychology." Allan, Kardec, Eliphas Levi, Houdin, the fourth dimension of space, cell and plastidute souls, theosophy, mysticism, ancient oracles and magic, comparative religions and theology are the chief centres of interest in this book, which thus illustrates how ineffective is the education which a man now receives in the young author's chosen field to fit him to study with true scientific spirit and method, phenomena in such a field as modern hypnotism opens.

Magnétisme et hypnotisme. Dr. A. CULLERRE. 1887, 358 pp.

This work, here published in a second enlarged edition, contains twenty-eight figures, is a very comprehensive survey of the whole field, historical, psychological, clinical, legal, etc. It is written from no well defined standpoint, but modulates from illustrations of the Rochefort experimenters to the telepathic drawings of the English society for psychic research, and thence to the localization diagrams of Ferrier, with no clear method. The author is evidently a suburban middle-aged general practitioner who has read and quotes extensively.

Le nouvel hypnotisme. L. MOUTIN. Paris, 1887, 220 pp.

This illustrated book, though written by a public exhibitor of twelve years' experience, and of repute not unlike that of Hansen, Das and Donato, has a certain interest to the scientific student of hypnotism. The author is evidently frank in detailing the manipulations and other methods he has found successful with refractory subjects, and even in describing a list of accidents produced in vulnerable subjects by either submitting to or witnessing his hypnotic seances. His drastic methods, the symptoms he relies on, which all evince profound nervous disturbance, the kind of scenes he describes as most effective with audiences, all tend to show that despite the zeal displayed in propagating the cause of "true magnetism," which he says makes for health and science, public performances like his should be suppressed by law.